

THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, SEPTEMBER 21, 1905.

VOL. VII, NO 38

Building Movement.

READ THIS CAREFULLY.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to your duty.

The General Education Board has agreed to give Mississippi College twenty five thousand dollars (\$25,000) for a science building provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by Dec. 31, 1906. We can make our notes payable in equal annual installments beginning not later than Nov. 1, 1906, and ending not later than Nov. 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards write me and I will send them.

Yours for progress,

W. T. LOWREY.

SUBSCRIPTION CARD.

—Miss.,—1905.

I promise the following amounts to Mississippi College and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....\$—
Cash by Nov. 1, 1906.....\$—
Cash by Nov. 1, 1907.....\$—
Cash by Nov. 1, 1908.....\$—
Cash by Nov. 1, 1909.....\$—
Cash by Nov. 1, 1910.....\$—

Name.....

County.....

Post Office.....

Church.....

Occurrence and Comment.

It is said that Dr. Repin, a Frenchman, has recently invented an apparatus for washing the blood. Some people's blood may need a bath, but it is certain that the souls of men need washing. Thanks to the Father of mercies, ample provision has been made in the blood of Jesus Christ His Son.

It seems that President Roosevelt is to be honored above all men. He "bids fair

to receive a Nobel prize of \$40,000, to have a street in Brussels named after him, to receive a gold medal from admirers in France, and a numerous signed expression of thanks from his admirers in England." One admirer suggests "that the Carnegie Peace Palace at Hogue have as its first adornment a marble statue of him."

In support of the claim that the Negro would return to barbarism if removed from the influence of the white man it was asserted that F. Wilberforce, African Missionary of the United Brethren and one of the most highly educated and successful Christians of his race in the world, returned to savagery and died a devil worshiper. But two of his sons, now students in this country, deny the charge and say their father was faithful to Christ unto death.

Through the intercession of Admiral Clark, Emil Tatterman, who was sentenced to be executed for murder on Aug. 1st, was granted commutation to life imprisonment. This is the way of men; but when our Elder Brother intercedes for sinful and sentenced humanity, the commutation is not a change in punishment, but complete liberty and restitution to the heirship of an everlasting inheritance; for it is written that, "He is able also to save them to the uttermost that come unto God by Him seeing he ever liveth to make intercession for them."

A queer story is told of a Hamburg merchant who was much displeased with his five sons because they were ardent teetotalers. To correct their waywardness (?) he directed in his will that they each in order to receive their rightful legacy should drink a glass of wine in some public place. Reader, contrast with this strange procedure the intelligent act of another man who left directions that his heir should pour out untasted the contents of a cellar filled with fine wines which he himself had inherited, and make your own comments.

The old saying that "you must fight the devil with fire" is as nonsensical as it is impossible. Who ever heard of putting out fire with fire? Who ever heard of curing fever with fever? Who ever heard of saving a man from drowning by throwing him into deeper water? Who ever heard of a hot man cooling off by jumping into the fire? Who ever in reality heard of "a sanctified saloon?" Yet Bishop Potter and his "pious people" had the temerity and rashness to try to establish such an

institution, with a view of making its customers sober. It is useless to say that the experiment failed. The New Orleans Picayune, commenting editorially, has this to say:

"There are no moral nor intellectual influences to be met with in bar-rooms. The overpowering object in view is to drink liquors and drive from them the pleasure and the forgetfulness which the stimulation gives. A moral or reform bar-room is an absurdity, an impossibility, and the pious persons who tried the experiment have demonstrated at considerable cost this fact."

The comments of the press are not always to be taken as infallible, but it seems that the above is about as near the truth as the uninspired ever approaches. If you would cleanse the polluted, substitute grace for grime, purity for pollution, and the spirit of love for the spirit of liquor.

Principal Hibbard of Silliman Institute Dumaguete, Philippine Island, says, that either the public schools or the friars in the islands must go. Gov. Taft reported in 1903 that there were only 246 friars in the islands. Mr. Hibbard says that now there are between 700 and 800, and more coming on almost every boat. They always carry trouble and turmoil." The public school in Luzuriaga had an attendance of over 500 with eleven native teachers last year; since the coming of the friars the attendance has fallen to fifty with two native teachers. In every town where a Spanish priest has been returned there has been trouble and a marked decrease in the attendance of the public schools. In some places the students who attend the public schools are forbidden the right to enter the church." It is evident to the most casual observer that "the heads of the Roman Catholic Church have undertaken to deceive the American Government." The friars seem determined to undermine the very foundation of our work in the islands, and for this reason should be expelled. Our government guarantees religious liberty to every man, but that liberty is not license to destroy its work. Mr. Hibbard "would not be stating the matter too broadly to say that the majority of educators in the islands who are in a position to state their views without restraint or prejudice will agree in the statement that either the friar or the public school must go." Which shall it be?

We published that Rev. H. A. Smoot, formally pastor at Okolona, had removed to "Fredericksburg." It is Fredericktown.

The Pulpit—Its Institution And Functions.

NO. 3.
Jer. 15:19-20.

The high standard of Christian morals must not be lowered to accommodate the delinquent. The majesty of the pulpit and the sacred simplicity of the Christian altar should be maintained at the risk of life, and in prospect of the rack and the wheel. "Thou shalt not return to them." Let the minister sustain the dignity of his high vocation with unbending firmness, if it cost him the death of Jeremiah, who was murdered in Egypt, or the martyrdom of Paul, in the Capital of Rome. In the same proportion that a minister lowers the standard of Christian morals, he will with whatever influence he may have, widen the empire, and prolong the empire of sin. Principle should be his breastplate and fidelity the girdle of his loins. He should be faithful to his trust, taking the poor of the earth for his clients, and heaven for his fee. He should maintain the ark of God and the weal of his church, in all their fortunes, while there is a drop of blood propelled from the heart, or a single breath from God to animate his toil and sustain him in the conflict. Even the most faithful ministers, those of rarest worth, may fall in the conflict, but it will be from the walls of Zion or upon the hill of God, and they shall sink in death, with the world for their shrine and mankind, their mourners. And will ministers hesitate to do this, fearing they will only be distinguished by the indifference and dislike of their kind? Will they fear the threats of the mighty—the hisses of the fool? Surely not. For after all what glory is comparable to the pulpit. Pulpit fidelity belongs to every situation—all conditions. Whether in the palace of the great, or hovels of the poor, amid the favored breezes of summer, or the tempest of winter, ministers must maintain their stand. That minister that does not fear the world will make the world fear him. Let the faithful say to Adam in his transgression, "Where art thou?" To Cain, the fratricide, "Where is Able, thy brother?" To David, the royal voluntary, "Thou art the man." To the devil, the common enemy of us all, "The Lord rebuke thee." And to the God-rejecting thousands that attend His ministry, ye serpents, ye generation of vipers, how can ye escape the damnation of hell? In doing this, the ministers should be consistent in purpose and direct in action. They are not to study show, but effect, not to aim at display of fire-works, but a discharge of artillery.

The glory of a minister does not consist in being "struck over with titles or hung round with strings." Outward show and professional bearings are of but little moment. This is a disposition to call for a flesh-pleasing, sin-soothing strain in the pulpit, a gospel-iluted theme, or a mere song of sentimentalism. And in too many instances it is to be feared the claims will be yielded by the ministers, through fear of losing influence or offending some of the

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From Mexico.

Baptists have built three churches in Mexico this year, in the capital cities of Durango, San Luis Potosi and Aguascalientes respectively. That in Durango was by Southern Baptists, the other two by the New York Board; the dedication sermon of the last named was preached by a Southern Baptist. These new homes mean a great deal to the future work in the cities named.

The meetings of the National Interdenominational Convention of Sunday schools and Young People, which convened in Guadalajara in July, were attended by a thousand people, and we think lasting good was done to the cause of Christ.

Our National Baptist Convention is to meet in Monterrey Oct. 14. Besides many other important matters to be considered, we purpose organizing a Historical Society whose object shall be to collect and preserve data of Baptist Missions in Mexico. Rev. Alejandro Trevino, President of our Convention and pastor of the First Baptist Church of Monterrey (which, by the way, is said to be the strongest evangelical church of any denomination in all Mexico,) is just back from the great London Convention, whither he went as the official representative of all the Baptists in Mexico. He is held in high esteem for his superior Christian character, activity and usefulness in the cause of Christ.

After laboring in Mexico under the Northern Board for twenty years, Rev. W. H. Sloan of Mexico City tendered his resignation last March. But after a three months' rest, or rather a change of work, for a devout Christian man cannot live in Mexico without working for the Lord, brother Sloan delighted his many friends by resuming work under the same Board. His son, Rev. Arthur Sloan, has been made President of the new Baptist College recently established at Alamogordo, New Mexico, for the training of Mexican preachers, teachers and other Christian workers. President Sloan is ably assisted by three competent professors.

Our self-supporting Baptist "School of English," located at Chihuahua, Mexico, is likewise ably manned by four professors, and is surpassing the expectations of its most sanguine supporters. It had one hundred students the past session, and many improvements and extensions have been made for the fall term.

Brethren Mahon and Cheavens, directors of our Training Schools at Toluca and Torreon respectively, are busy erecting new buildings to accommodate their growing patronage. The services of our brother Watkins are in demand for revival meetings. He has reported dozens of baptisms this year. After a year's experience as a medical missionary, Dr. Hooker is coming to see that his profession may be made a great power in spreading the Gospel in Mexico.

The members of our North Mission held their annual business meeting in Chihuahua the first week in July, that of our South Mission is to be held at Toluca

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Sept. 14th. to 16th. The principal objects of these meetings are for devotion, conference and to project the work for the following year.

Rev. H. P. Hamilton, for about thirty years General Agent of the American Bible Society in the Republic of Mexico, died in the City of Mexico August the 20th. He was an old man, yet his life has been one of great activity and usefulness in the evangelization of Mexico. In all this Republic there is no missionary more favorably and more extensively known. His death is lamented by all denominations. He was a Presbyterian, but many people did not know this, as he treated all alike.

The rider made a trip to the Pacific coast in April to look over the fields, and on June 2nd. a colony of six members of the Guadalajara church, including a native preacher, left here for the capital city of Colima, where no evangelical denomination was at work. A hall has been rented and the brethren write me that they had 27 in Sunday-school the first Sunday, and the meetings are starting off encouragingly. I hope to baptize believers and organize a church there this fall.

A month ago I was with two Mexican Colporteurs in Zamora, a fanatical city of 15,000 people, where no evangelical denomination has thus far tried to establish work. The colporteurs continued there two weeks selling 100 New Testaments, one large Bible and several Gospels.

We are working the "gold mine" discovered at Panindicuaro last February. In June seven believers were baptized, not one of whom had ever witnessed an immersion before that occasion. A self-sustaining church was organized with eight members. As the missionary was leaving, the people said to him, "Pray for us, and don't fail to visit us." Two letters have since been received, saying that the candidates left over are now ready for baptism. I am under promise to go and spend next week with them. We usually hold two meetings a day.

For more than a year, we have been visiting San Pedro, a town of 6,000 people, three miles out from Guadalajara and reached by street car. Last Sunday we organized a Sunday-school, thirty persons being present; eighteen attended the preaching service at night. It seems that the set time has come for the Lord to visit Zion in these ends of the earth. Encouraging reports are coming in from different parts of the country. The trouble is, the work has so grown and extended as to render the present company of missionaries inadequate; they cannot hope to carry much longer the growing burdens that are now resting on their shoulders and their hearts. The crying need at this time is for two new men, their three wives and three unmarried ladies, these last to teach and work among the women and children. Reader, are you sure the Lord does not want you in Mexico? Suppose you go aside and ask Him, and if He says yes, you come. Let us pray.

JAMES GARVIN CHASTAIN.
Guadalajara, Mexico.

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The Bible, A Lost Book.

The Sunday-schools of the world have just studied about the finding of the "Book of the Law," in the days of King Josiah, off in a corner of the temple, with a whole lot of rubbish in what might be represented by the modern wood-box. It was a startling find indeed—startling that it should ever have become lost and most startling to the king in its revelation concerning the evils that were then like a pall upon the land.

But it is not about those far-off times and evils that I want to speak at this time. I am prepared to make a very startling statement about our own times and people—it is this: To about nine out of every ten, people whom one meets in a day, and to four out of every five members of our churches today, in the year of our Lord 1905, the Bible, although it may be found in every home, is an unread, unknown and therefore a lost book.

Taking our white people as you find them every day, nine out of every ten, never read the Bible at all. In the last four years I have put the test, by a show of hands and actual count, to about thirty different churches and congregations, in town, and country in both large and small churches; and after making due allowance for those who are opposed to a show of hands for anything, I have not found among our best church goers, in our very best churches, more than one in ten who make it a habit to read the Bible once a week. A great overwhelming majority of our young men and women testify that they do not remember when they did read the Bible last. There are Baptists who have not read the Bible in 25 years—there are deacons who have not read it in 5 years. Appalling is no name for it! If there is a pastor in the State who has found any better state of affairs, as he has gone about, let him speak out. If you want to see a revelation of ignorance that is alarming to the highest degree, put the test to your own church—or to your friends as you meet them in the road, in the store or on the street. The Bible is a lost Book right here in Mississippi, where at the same time it can, by searching diligently, be found almost in every home.

IS THERE NO REMEDY?

Yes, there is a remedy—resolve to read your Bible and then do it. In order to make Bible reading convenient, easy, interesting, impressive and eternally helpful, the managers of the B. Y. P. U. A., with headquarters at 324 Dearborn St., Chicago, have outlined and printed on slips of paper a four years course of Bible Readings, which can be had for \$1.00 per 100. They are prepared so as to slip into your Bible and always suggest a good place to read. Every church in Mississippi ought to have a copy of these readings for every possible attendant upon its services; and then the pastor or some one else distribute them to the people. There are also appropriate readings worked out for small children, separate and distinct from the above.

"THE SACRED LITERATURE COURSE" of studies this year are prepared by Rev. J. S. Kirtley of Elgin, Illinois, and are as follows:

"TWENTY SIX DAYS IN THE LIFE OF JESUS."

- I. The Day of His Birth.
- II. The First Day in the Temple.
- III. The Day of His Baptism.
- IV. The Day of His First Disciples.
- V. The Day of His First Miracle.
- VI. The Day of His First Messianic Visit to Jerusalem.
- VII. The Day of His First Open Avowal.
- VIII. The Day of His First Open Repulse.
- IX. The Day of the First Organization.
- X. The Day of Preaching First Principles.
- XI. The Day of the First Official Opposition.
- XII. The Day of the First Parables.
- XIII. The Day of the First Popular Detection.
- XIV. The Day of the Fight into Gentile Territory.
- XV. The Day of Foretaste of Glory.
- XVI. The Day of Repulse at Jerusalem.
- XVII. The Day of Missionary Initiative.
- XVIII. The Day of the Pagan Parables.
- XIX. The Day of the Raising of Lazarus.
- XX. The Day of His Final Entertainment.
- XXI. The Day of His Triumphal Entry.
- XXII. The Day of Final Conflict.
- XXIII. The Day of His Foretaste of Death.
- XXIV. The Day of His Death.
- XXV. The Day of His Resurrection.
- XXVI. The Day of His Departure.

If all our pastors will take these 26 lessons and teach them to just as many of their members as can meet them; then see that a copy of the "Daily Bible Readings" is in the hand of every member of their churches by 18th of October, and then urge their people to read and study them, it will not be long before this awful pall of ignorance, (of God's own holy Word) would be dispelled.

Just a question more, and I will relieve your patience Bro. Editor: There is a large church in Mississippi that has enjoyed, in succession, 5 of our best preachers, so far as the sermon goes, and it does and ought to go a long ways; and yet today there is not a male member in that church who will pray in public, or who makes it a habit to read the Bible—now, whose fault is this?

W. P. PRICE.

There are two ways to get ahead and appear useful and great in religious as well as in secular matters. One way consists in making the best of your talent, time and opportunity in all good faith trusting in God for the increase. The other way is to thrust oneself forward for promotion and profit, disparaging the work of the other, and deceitfully leading other people by wicked subterfuges to help in the nefarious business. But sure it is that "Whatsoever a man sows, that shall he also reap," for God sees.

Scotch Lakes.

After an early breakfast our party started for the Scotch lakes. Our journey carries us over the Forth Bridge, a remarkable structure with its approaches making four miles of stone and steel while at its highest elevation it measures four hundred feet. A force of three hundred men is constantly employed on it going over the whole structure in regular order, and this takes three years. The Frith of Forth which it spans is strongly fortified, but we have scant opportunity to take these things in, ere we are over and on our way through the highlands toward Stirling, the refuge of the infant James I., and on in a north westerly course until we reach a R. R. junction, and then turn directly south and at 12 o'clock disembark at a little town under the shadows of Ben Lomond. Here we take dinner, and immediately on tallyhoes begin the ascent of the mountains which intervene the lakes. A road of tolerably easy gradient makes it possible for two horses to pull one tallyho with its load over the mountains. Far up on the mountains we meet a number of girls with rude bunches of heather, blue bells and fern leaves which they hold up for a little coin, and many a nickle do the little lassies carry down with them to help in the family expense account, or to aid in the purchase of a new frock, for highland Mary shows a need in this direction. Along by the road now and then we cross the old road where in other days the Bruce or Wallace spurning the windings of an easy ascent made a direct path for himself and steed across the rugged mountains. Here too is a mountain stream which leaps and darts much like the water of Lodore as it hastens to join the brimming river. At last we are at the top, and begin the descent, and for this everything seems to be greased as was the case with Josh Billings' man who had started down hill, and as is the case with every man whose back is turned away from duty and right. Toward the valley we come upon a beautiful lake whose borders we touch, and just as we think this must be the end of our tallyho ride, a sharp turn in the road to the left, and we go on for a ride between the mountains that overhang on both sides, until we pull up at the lovely Loch Katrine. The steamer is waiting our arrival, and soon her prow is ploughing the blue waters made immortal by Scott's Lady of the Lake. One mile on our way and we pass Ellen's Isle to the left, so called as every reader of that poem knows from the heroine of the story. Surely it would be difficult to find more charming scenery than that which enchants the eye above, below and all around, and a man whose muse would work at all must under these scenes be at his best. As we near the end of our eight miles' ride, we see the masonry for the water works on the City of Glasgow some thirty miles away. It is said that every day some ten million gallons of water is supplied from this lake to Glasgow, and yet scarcely any diminution, per-

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ceptible. As the boat reaches the pier we make ready to disembark and at same time be ready for another tallyho ride of five miles to Loch Lomond. We have not gone far before the patter of rain drops warn us of the approaching rain, and we find use not only for overcoats this July day among the mountains, but for umbrellas also. Much of the same sort of beauty belongs to Lomond as to Katrine, but perhaps on three or four times larger scale, and as we had a hard rain all the way, from Iversnaid to Balloch, about 24 miles, the scene was of a different character. The clouds rolled up and heavy black masses surrounded the mountain brow and poured down their contents on the lake and valleys below while above the clouds were the tops of Ben Lomond, and Nevis as if they defied the raging elements. Numbers of the passengers sought the interior of the boat, but some of us could not relinquish the sight that greeted us, as we stood in the rain protected by overcoat and umbrella, and watched the varying scenes wrought by the storm on Lomond, nor will I forget it, when much that I saw shall have faded away from memory entirely. Our only view of Glasgow was of the shipping from the windows, and the sights usually found about a depot while waiting for a train. Our train pulled out in about one-half hour and by ten o'clock we were in Edinburg again at our hotel where a good supper waited us.

Before closing this, I will tell you of the happy meeting on the train. As we sped along at the rate of 50 miles an hour, we sang some of the songs of Zion, had talks from brethren, who had met in the casual manner of travelers, but between whom a tie had sprung up that will abide the years of separation, and then a prayer of thanksgiving for safe keeping with a tender remembrance of the loved ones far away in the home land.

A. V. ROWE.

Amory.

After the State Convention at Tupelo Bro. E. D. Solomon of McComb City came to us in a revival meeting, lasting twenty days. This meeting should have been reported much earlier, but the writer has been busily engaged in holding meetings since Bro. Solomon's departure, hence the delay. But as good a meeting as we had at Amory never goes out of date, just as the results were so great, and the effect everlasting. There were in all thirty-three additions—half of them by baptism—but this does not begin to express the good accomplished during the meeting.

It was a God-given revival. It was neither worked up nor down, although it came in answer to prayer, for many hearts had long been looking to God for the blessing.

The preacher was God-sent. We looked to God for help. Bro. Solomon came and the Lord wonderfully blessed him as he taught the people the truth. Bro. Solomon was earnest and faithful in the

proclamation of the Gospel. He did his best, and when that is said it means much to those who know the man. He preached not only in the pulpit but in the home and on the street, by word and in life. The church appreciated this preacherman.

The audience was God-sent. No sensational methods were used and yet the people came, and came to the end. God opened the hearts of the people so that they attended unto the word, and many gladly heard and were saved. Some could not stand the fire.

The messages were God-sent.

There was no uncertain sound when it came to the plan of salvation. It was salvation by grace, through faith, and not of works. It was Gospel preaching, and our people fed on it, and were saved by it. It was good news of salvation to sinful men through faith in Christ.

The results were God-given. Too often churches and preachers lay too much stress on immediate results.

The results are often unseen. They are entirely in the hands of God, it is substantial. Many churches have been crippled by the members being too eager for visible results, and hence filled with unconverted material, which inevitably ends in disaster.

We give God the glory for it all. Praises be to His holy name.

W. ALEX. JORDAN, Pastor.

Some Meetings.

On Saturday before the 3rd Sunday in August I began a meeting with Stonewall, Bro. Welch of Clinton, did the preaching. We had 9 accessions, 8 for baptism.

The next Sunday at Silver Creek. Bro. J. P. Williams of Silver Creek, did the preaching, to the satisfaction of all who heard him. We had 23 accessions, 22 for baptism, one by letter.

The next Lord's day at Salem. Bro. R. Drummond of Hebron, did all of the preaching. Bro. Drummond is not only a good preacher, but a good teacher. We had no accessions, but, it don't take accession, to make a good meeting.

The next Sunday at Prine Springs, Bro. M. O. Patterson did all the preaching after Saturday.

On account of previous engagements, the pastor was not permitted to be with Bro. Patterson, but we understand Bro. Patterson did some fine work. As a result of this meeting, 1 baptized.

J. O. BUCKLEY.

Prentiss, Miss., Sept. 14th, 1905.

In India poison is an approved weapon of revenge. When on mischief bent, the native grinds into powder the seed of what is known as 'the love pea.' This powder is then made into pulp which is moulded on the end of a stick and used to prick the enemy's animal, which usually dies within a night. How like this is the work of Satan! He is ever busy with his poisoned jags, and many are the wounds he inflicts; but thanks be to God, those who have on the breastplate of righteousness are protected from his destructive efforts.

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J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

President—Arthur Flake, Winona.
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As will be seen from the card below from Dr. Sampey, the Kentucky Baptist young people are planning to have an encampment next year. If we could bring five hundred of our Mississippi Baptist young people together for a week of work next summer, it would result in uncalculable good. Come to the Greenwood Convention in November and let us reason together about it.

ENCAMPMENT OF KENTUCKY BAPTIST YOUNG PEOPLE.

The Executive Committee of the B. Y. P. U., have made arrangements with the management of the Seven Hills Chautauqua at Owensboro, Ky., for an encampment of Baptist Young People on first four days of next year's Chautauqua. The encampment will be held about the beginning of August. A very attractive program is in course of preparation. Some of the most instructive and inspiring speakers among Kentucky Baptists will have a place in this program.

The Superintendent of the Chautauqua is also planning to bring to the Chautauqua during the encampment some of the most famous Baptist preachers in America.

The entire cost of the four days in Owensboro for those who live in tents on the Chautauqua grounds need not exceed \$5.00. This will include tent, cot and bedding, meals, and entrance fees. Reduced rates on the railroads will also be secured. The Executive Committee of the B. Y. P. U., have set their hearts on bringing together at least a thousand of our Kentucky Baptist young people during this encampment. It is hoped that pastors and leaders of Young Peoples' Unions will inform themselves concerning the proposed encampment and lend their influence toward making it as helpful as possible. Our young people need to know each other better and to study under most favorable conditions how to make themselves more useful in building the kingdom of our Lord. A leaflet giving detailed informa-

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tion concerning the encampment is in course of preparation, and in the future copies may be obtained from Rev. B. A. Dawes, D.D., Louisville, Ky., who is Chairman of the Executive Committee.

JOHN R. SAMPEY.

The Sale of the Crozer Building.

The announcement of the sale of the American Baptist Publication Society's Crozer Building (1420 Chesnut Street, Phila., Pa.) by the daily press and some of the denominational papers is somewhat premature, as the sale will not be fully consummated until February 1, 1906. As, however, an agreement to sell has been entered into, and an advance payment ratifying the sale has been made, the transaction may be regarded as a fixed fact.

The reasons for making this sale will be given fully and in detail in the Annual Report of the Board at the next Anniversary of the Society. At present it is perhaps sufficient to say that the weightiest of these reasons was the price offered for the property, namely: \$900,000; an advance on the cost of the lot and building of \$243,325.00.

For some time past, on account of having so much of its capital invested in the Crozer Building, the Board has been embarrassed in its operations from lack of available funds. When, therefore, this handsome offer for the property was made, it was deemed wise to accept it, though, of course, it is hard to part with the spacious and beautiful structure, and to leave a spot so widely known and so long associated with the Society's operations. The wisdom of the sale as a business proposition must be apparent to all. The Publishing Department of the Society has not only made a gain of many thousands of dollars, but will now be in a better condition than ever to make needed enlargements, and to prosecute its varied work. The Missionary and Benevolent Funds will, of course, remain intact, and will be re-invested in first-class securities. The Society will leave the Crozer Building, as intimated above, February 1, 1906. As soon as possible another site will be selected, and a building erected, at considerably less cost, which will be made the headquarters of the Society, and will be an honor to the denomination. There will be no change in the methods of the Society's operations. Both here and at the branches retail stores will be maintained to meet the needs of Baptists throughout the entire country. Arrangements are already being made for rented quarters near the Crozer Building, which will be occupied until a new building is secured. The work of the Society will, therefore, not only not be injured by the sale, but will be greatly advanced.

It should be added that the Board is entirely and heartily unanimous in the action thus taken. A number of meetings have been held, all aspects of the case have been canvassed, and the resolution authorizing the sale was passed without a

dissenting vote. We have striven in this matter to be governed, not by sentiment, but by regard to the best interests of the denomination at large. It is hoped that the action of the Board in selling the Crozer Building will be approved by Baptists everywhere, and that the Society may continue to have the entire confidence and earnest support of the denomination in all phases of its work.

A. J. ROWLAND.

Antioch Dots.

The third Sunday in August we commenced our protracted meeting. Our pastor, Bro. Holcomb, preached two sermons that for heart-awakening and soul-power could scarcely be surpassed. He is a young man of great promise, and it is a source of regret to the church that the third Sunday in September ends his term of service with us. He goes then to the Seminary, to better prepare himself for his great life work. On Monday Bro. Mahoney, of Vicksburg, came and preached five days. He addressed himself especially to the church members at first, teaching the lessons of giving consecration and non conformity to the world. I don't know that the people of Antioch are worse than others, but he surely made some of us feel very small as he marked out the path of duty. There is this cheering thought, however, we resolved to live closer to the line in future than we have done in the past. The last two days he labored earnestly to bring souls to Christ.

His "Come Unto Me," "The Sweetest Story," and "What Shall I Do to be Saved" thrilled all hearts and had much of the heavenly ring. Then as he sang in matchless tones, "Jesus is calling" and "Come Unto Me," sinners were drawn irresistibly to the cross, and five hopeful converts offered their lives to the service of the Master. Last year we received six young men—this year four young girls.

What a power they may become in rolling on the wheels of Zion!

We have just completed some very helpful improvements in our house—building a baptistry of which we are very proud. Appreciating as we do, the efforts of the committee who perfected the work, we were drawn closer together.

With all others of our Southland we are sharing the gloom caused by the yellow fever, and while our hearts are filled with dread of impending danger, we know that behind the clouds the sun of Hope is shining.

(MRS.) E. C. BOLLS.

Our own Chastain of Gandalaraja, Mexico, with other workers went in April last to Colima, in the State of Colima, a city of about 25,000 inhabitants, and the business center of a large section of rich country. In pleading for more workmen, he says: "It is enough to make the heart sick to see the fields white unto the harvest and no laborers to work them; and to hear the Macedonian cry, 'come over and help us,' but no one answers the call. A golden opportunity is being lost for the lack of men and women."

The Chickasaw Association.

We are just home from Stonewall, our great cotton-mill center where the whole-souled Col. Tom Wainwright is the president and chief director of one of the largest and best appointed, and most successful textile and fabric-making mills in our Southern country. It was under the shadow and within the sound of the clink and hum of this great commercial industry that the messengers who represented the sovereign churches of the Chickasaw Association met and did the bidding of their commissions. Bro. W. H. Patton, of Shubuta, that well-known temperance enthusiast, and even more untiring Christian worker, and formerly many times over moderator was again and unanimously put in the chair, and the young and well beloved and popular pastor of the entertaining church, Rev. S. B. Culpepper, was put at the quill and set to take charge of the money. Bro. J. M. Phillips turned in one of his best sermons as introductory on Saturday night, and when I say, one of his best everybody knows that it was full of Gospel truth and well put, in choicest analysis, homiletical connection and logical expression. The reports had already been thoughtfully anticipated by the appointment of the chairmen of committees, and the association was greeted with as fine a set of carefully prepared papers as is not seen every time in such bodies. The discussions which followed were free, enlightening, ample and courteous, and the attendance both of messengers and visitors was unusually good, and the local attendance, thanks to Col. Wainwright's kindly liberality, was sometimes far beyond the average amounting almost to packed houses. On Sunday morning the Bird that incubated without wings (is he a Dodo?) lighted down among us and put the mighty throng all in a flutter with one of his many pointed speaking broods of practical Sunday-school ideas and methods. At 11 o'clock Bro. W. N. Swain of Quitman, but pastor elect of our 41st. Avenue Church of Meridian, told us as much as he could of what he knew of baptism and the Lord's Supper in their inter-relationships and it goes without saying that if he didn't tell it all, then what he did say was "a plenty," at least for those who don't get many of their ideas about those singularly important and essential matters out of the Bible.

Nothing has often equaled the Sunday night's service when the three mission reports on the State, Home, and Foreign work were presented, read and discussed by three of our best young men. Bro. O. H. Foster, of Enterprise, the successful organizer and conductor of High Schools, evolved a rare speech out of his own consciousness, as to what he would like to see done, what he thought might be done, and what he was pretty sure should be done. He is not a preacher and has no "old sermon stuff" to draw from, but it would not be anything like a walk-over for any of our apt platform talkers to leave that speech

of his on State Missions in the shade. The addresses of brethren W. A. Roper, of South Side Meridian, and S. B. Culpepper, of Stonewall, followed in the order of their names and on Home and Foreign Missions respectively in well-nigh matchless speeches which held the great congregation in closest attention and rapt interest to a late hour. The afternoon on Sunday was given to Temperance and Woman's Work, the latter of which was well reported of among the churches by Sister J. M. Phillips, our excellent Vice-President for the Association. The Temperance report had due attention from Bro. Swain in a most forceful and convincing speech, who also read the paper. The business after ample treatment was finished and adjournment had at 12 o'clock on Monday after one of the admittedly best sessions of the body in its entire history. Besides many of the young middle-aged members of our churches, we had those two vetrans of the Lord's army L. A. Duncan and Jacob Sumrall who are among our most active and efficient workers, both of whom the people hear with marked attention. Bro. Duncan and the present writer have been true yoke-fellows for nigh upon 45 years; and he is still vigorous and fruitful in the Master's service. Among the active workers from their respective churches in attendance were Sisters Bethea, Phillips, and Sullivan, of Shubuta, Sister McNeal, of Quitman, Sister Perry, of Meridian, Miss Brunson, of Union, and others who contributed not a little to the success of the meeting. But I must not forget to give you a note or two about our Sunday-School Institute which occupied the time in pretty full measure from Friday night till a late hour on that of Saturday. Five or six very live subjects full of Sunday school meat were analyzed and urgently applied, and a fine lot of Sunday school interest and enthusiasm awakened which we doubt not will show itself in better schools at home. The hospitality of the Stonewall people was abounding and hearty, and everything was done by the pastor, Bro. Culpepper, and his excellent deacon and efficient helper, Bro. Tucker, to make the meeting round out right.

Our resting place along with brethren Duncan and Patton was in the ever welcome home of Bro. Wainwright's family, whose hospitality can scarcely be equaled anywhere, even "old Virginia." The next meeting is to be with Union Church 12 miles east from Enterprise in the midst of some of the noblest people in the land, and among them the Brunsons, a large fraternity of citizens who are well known far and wide and held in the highest esteem for their thrift and hospitality. The door is open, come and see us.

In love, your brother,

J. A. H.

Oxford Association.

Having just returned from the meeting of the Oxford Association which convened with the Good Hope Church in Panola Co., I thought I would write you a few

words in regard to the meeting.

There was about an average attendance of messengers, though some churches failed to send any at all. After devotional exercises, reading a part of the letters, and preaching the sermon which was preached by Bro. Low, (the appointee being absent) which was a fine and helpful sermon on prayer.

The reading of letters finished. The body organized permanently by electing Bro. N. W. P. Bacon, moderator; A. T. Bobo, clerk and W. W. Dickins, treasurer.

The meeting was good from opening to adjournment, and in some respects unique. If there was a negative vote cast I failed to hear it. About half the committees appointed a year ago were absent, but their places were promptly filled by our active moderator. The hastily prepared reports were all good, and well discussed.

The greatest harmony, and the most heart-inspiring, soul-uplifting spirituality prevailed throughout the entire session.

On Friday morning, the last day, the situation was peculiar. The announcement was made that Bro. G. W. Leavell of Oxford, was dead. Bro. Bacon had been summoned to the burial of the dear Bro. and had gone. A deep gloom seemed to settle down on all present, when Bro. D. C. Perkins was called to the chair, in Bro. Bacon's place.

The situation was rendered more acute when a good brother with streaming eyes, and faltering voice, said he bore a request from that grand old hero, that veteran soldier of the Cross, that true and fearless preacher of Christ's Gospel.

In short, a man beloved by 105,000 white Baptists in Mississippi, and thousands not Baptists. That the brethren spend today one hour in earnest prayer to God, not so much for himself, for self was left out, but for the Oxford association, that it might do a grander, a more glorious work for the Master than it had ever yet done. The time was spent and the prayers offered as requested. Bro. Lomax is in bed suffering with inflammatory rheumatism. Brethren all over this, and in other States, will pray for him I know. God bless him.

Your brother,

J. W. HIGGINBOTHAM.

From Corinth.

Being a new man in Mississippi, and being away off in a corner of the State, and out of touch with the work of the Baptists of the State, this pastor often feels lonesome, and grows hungry for fellowship with the brethren. Though silence may be more becoming in a newcomer, I yet must speak as my custom has been in Texas, and I now claim that privilege.

Some weeks ago my church graciously voted me a vacation, and my family having already been in Texas some weeks, I of course turned my course westward toward the land of my childhood. After four weeks of continued enjoyment out there, preaching in Cleburne, Gainesville

and Ft. Worth, the time came when I should return to the State of my adoption and to the church and people I have learned to love so well. In spite of the threats of Madam Stegomyia, I am here again, and the work is reviving with the cooler days of autumn. We begin the work on larger plans than ever before. Our Bible woman, Miss Lide, has returned from her vacation, and enters the work with new energy. As a trained primary Sunday School worker, as a leader in women's work, and as a general worker among the sick and poor, I have not found her equal, and I have had excellent workers in my pastorates in Texas. Our mission chapel has now been open for regular work for a month, and the church has called Brother A. P. Moore, a graduate from Southwestern University at Jackson, Tenn., and a man of considerable experience both as pastor and as a city missionary. He is thoroughly able to master the delicate situation. For about ten days we have been preaching at the chapel and we have had about twenty conversions, and fourteen stand approved for baptism. The field is indeed a hopeful one. This work was established under the encouragement of promised help from our State Board, and surely it will be money well spent. Every dollar spent now in developing this work will bring many more in return to the Board in the years to come. Today is the day of Baptist opportunity in Corinth. It is the prayer and aim of these liberal, loyal Baptists to make Corinth a strong center for the constructive forces among Mississippi Baptists. Corinth can shape much of North Mississippi in years to come, and now is the accepted time for our State Board to help these struggling Baptists to make a strong denominational center. We need a great deal of denominational information and training in this part of the State to save it to the cause we love. This situation is no new thing to me, since I have known nothing but denominational struggle in my work in Texas. I am not speaking merely at random guessing when I say we need a broad, comprehensive, definite and vigorous denominational policy in this part of the State, and we must look to the State Board for help and leadership. Surely State Missions is fundamental, going beneath every other interest of the denomination. The work of State Missions should be first of all work before our churches. Our largest offerings should be to State Missions. To give to State and Home Missions means to support and strengthen every other interest in years to come. But of these things I shall speak in the future, if you will allow me to exercise the liberty of the West which is all I know.

I must say again, brethren, I'm kind of lonesome. Want to go to see somebody mighty bad sometimes, and I do not know whom I can go to see. Get hungry for company. If somebody does not stir up a mission rally, a worker's conference, a Sunday School Institute, or something that I can attend, I'll stir up one myself.

I can't crawl into my shell and stay there with any sort of contentment. I believe in denominational fellowship and effort beyond the local work of the churches. When frost falls, I want you to come to see me. You can't come now, for we are "skeered of skeeters" and are bottled up. If this does not interest anybody it relieves my feelings any way, and that is worth something to me. If this letter is "hor-ing" no one need read it except—Solomon and W. A. McComb. They must read it anyway, and write me an answer.

CHAS. T. ALEXANDER.

Pearl River Association.

This historic body convened in its eighty-six session, with Antioch Baptist Church, on Saturday, September 9, 1905.

Each of the fourteen churches reported by letter and messengers. Owing to the quarantine regulations some of the pastors were kept away and visitors were scarce. The writer was honored with the office of moderator, in the place of Bro. Hewitt, and brethren Bass and Applewhite were continued as clerk and treasurer. Bro. C. E. Bass preached the associational sermon. He chose as his text, Matt. 6-8, and discussed the Needs of Pearl River Association. The letters brought tidings of progress from nearly all of the churches. The usual subjects were reported upon and discussed with interest and intelligence by both preachers and laymen. The attention on the part of the delegates was remarkable and surely the result will be seen in the advance given the work during the coming year. Bro. J. E. Byrd, our Sunday-school missionary, flew to us through the quarantine lines and rendered valuable service on Saturday and Sunday. We also appreciated the presence and work of Rev. A. F. Davis of Bogue Chitto Association.

We resolved first, to take a collection for the Orphanage in each church during the month of November; second, that a missionary rally be held in each church between this and the first of January; third, that arrangements be made for a number of Sunday-school Institutes to be followed by a Normal at some central point. With very little lagging of interest we adjourned on Monday afternoon, to meet one year hence with Oloh Baptist Church.

BRYAN SIMMONS.

Lawrence County Association.

This body is to meet with Bethany church, one and a half miles south of Prentiss on M. C. R. R. (Mountville on the old map) on Tuesday after the third Sunday in October. Brethren Rowe, Bailey, W. T. and B. G. Lowrey along with all others who may wish to attend, and who are cordially invited to meet with us. Let the pastors who have work in this body urge upon their people to turn out, both messengers and visitors. We are expecting a great time.

T. J. MOORE,
Pastor.

Improvements.

Roxie church has made considerable improvement within the last three months. We have just finished ceiling the church, converting the two front doors into one and replaced the back door with a window; this makes the church look like a new one. In the last two months we have added to our church four by letter and twenty-two by profession of faith (including eleven who came in during the meeting).

PROVIDENCE.

This church has recently put in a nice baptistry. We have had baptizing in it twice during the last six weeks.

UNION

Here we have spent over \$100.00 in putting in a fine brick baptistry; it will be used next fourth Sunday for the first time. We have 14 candidates awaiting baptism. If these two country churches can put in nice baptistries, how about others that need them?

Yours for service,

W. E. FARR.

Roxie, Miss.

Basfield Meeting.

Began Saturday before the fourth Sunday in August, and closed the following Friday. Elder L. D. Posey was the assisting minister. The meeting was exceedingly good. There were twenty-three additions, nineteen of them for baptism. This church is only about one year old, and will soon have completed and paid for a beautiful house of worship at a cost of \$1500.

T. J. MOORE.

Organized.

On Saturday before the 2nd. Sunday in August 1905, seven miles Northwest of Meridian an associated Baptist church of Christ. Bro. McCan called to the chair. We proceeded to business; fifteen members presented themselves from different churches with letters and constituted what we named Midway Church. On Saturday before the fifth Sunday in August we began a meeting of days which lasted one week, assisted by Bro. Chas. G. Elliott, which resulted in the addition of three by letter and by five baptism. Bro. Elliott endeared himself very much with the people of the community, and I think his work will be lasting. Since that time we have received eight more. So we go to the Association with thirty-one members. The church will petition for membership in the Oktibbeha Association. A few Baptists in that neighborhood insisted on me preaching for them one year ago, right in a strong neighborhood of Methodists, and during our meeting we had four Methodist ministers with us on one occasion and two almost continually during the meeting, and now the church has called your humble brother to serve them for the ensuing year. We are poor, have no house of worship, but have appointed a building committee at our last meeting to go to work at once. Pray for us brethren that the Lord may bless us in our effort and add unto the church daily such as are saved and all the glory to His name.

Your most humble brother,

JUD. H. WILLIAMS,

No. 4,500, Meridian, Miss.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

Manuscript to be printed must be written on one side of the paper only, and in ink.

No communication will be printed unless it is accompanied by the name of the author.

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Editorial.

"Fruitless Branches."

Whom do they represent? J. P. Brown asks. The parable of the Vine and its Branches may be used to illustrate many good things which it was not given to teach. We should try to get hold of the great and essential things which it contains: incorporated into Christ; abiding in Christ; bearing fruit in Christ. Believing in Christ and abiding in him sustain the same relation that the beginning and the continuance of a relation or process do. One enters into Christ by faith and abides in him by faith. So the problem of the Christian life is simplified to this: To abide in Christ, to be in the right position. Then his life will go out through one into fruitfulness.

The vine is valuable only for its fruit. Other vines and trees are better for shade and beauty and wood. The husbandman is essentially a fruit grower. That is his business. He measures his success by the amount and quality of the fruit, and much fruit "glorifies" him.

There are only two kinds of branches—the fruitful and the fruitless. The branch which is cast away is the fruitless branch, and the fruitless branch is the one which does not abide in the vine. Two things are essential to the abundant fruitfulness of the vine: purging, cleansing, the fruitful branches, and removing the useless shoots.

Fruit is Christian life and action. Fruitless branches stand for lifeless professors. It cannot be that idle and wicked professors are drawing life from Christ. They sustain only a nominal and intellectual connection with him. They have not been incorporated into him, and hence do not abide in him. They are shoots, suckers. The husbandman watches them day by day. He cannot be deceived, and he will not be mocked, by dense foliage and pretty

flowers. Only fruit will satisfy him. He severs and removes the fruitless branches. This mechanical connection is severed by temptation, by taunts and persecutions of men, by the care of this world, by the deceitfulness of riches, by the vanity of pleasure. Fruitless branches are not in the vine, but only on it, attached to it. They are sometimes allowed to remain on the vine until God removes them at death. This burning need not be limited to fires after the judgment. There are other fires. If a man is severed from Christ his way to ruin is open and swift. All restraints are removed. Then comes the fires of temptation, multiplied sorrows, and aggravated sins. Many men who once had a good and honorable place among the children of God are now lying outside in the vineyard fires. Fruit is the test of Christ's life in man. Fruit glorifies God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

The congregationalist is distressed at the growing perversion of infant baptism. With many parents it has ceased to be a covenant in which "parents agree to train their children for God and acknowledge their faith in his promise to make the training effective," and has degenerated into a mere ceremony in which "a pleasant spectacle is offered by fond parents for the entertainment of the congregation." There is no advantage in the ceremony without the covenant and ministers should not persuade parents to go through an empty form. Indeed, it would be better for the churches to "abandon the practice of infant baptism than to make it a ceremony without a covenant; and "to permit a sacred rite to degenerate into a sacrilege is to put our Lord to an open shame." If God has made a covenant with parents in behalf of their children and appointed infant baptism as its seal, surely that agreement and seal are easily accessible and intelligible unto all men who desire to know and do God's will. But many learned and devout Christian scholars fail to find any such covenant and seal. If there is "no advantage in the ceremony without the covenant," and if there is no record of any such agreement and seal, certainly "it would be better for the churches to abandon the practice of infant baptism." Probably the one fact more than any other which leads to the neglect and even to rejection of infant baptism is that its practice makes God's commandment that believers in Christ should have themselves baptized "of none effect." If infant baptism should universally prevail there could be no such thing as believer's baptism.

The first argument is the preacher himself. The world's test is, "Does your gospel work, and especially, does it work on yourself?" It is said that the Duke of Wellington was entreated by a bullet-proof armor agent to use his influence to persuade the Government to buy this armor for the English soldiers. Weary of

the man's importunity, the Iron Duke asked him to put on the armor and allow three soldiers to fire at him at a distance of fifty paces as a test of its value. The man immediately excused himself and went away, saying that the coat of armor which he had was not for testing but for exhibition.

Roman Catholics hold and teach that besides the written Word, we have the unwritten Word, called Tradition. Who is the custodian of the unwritten Word? Some one must keep and hand it down. Is the infallible Pope the custodian? If so, how does he hand it down to his successor, seeing he is dead before his successor is appointed? Is the infallible church the custodian? If so, what is the church that receives and hands down this authoritative word? Is it the church defended? And is each member of it throughout the world a custodian? Or is the custody in a select few? And if so, who are the select few? And are they infallible?

A Christian Sailor:—"When the tide has been coming in I have often seen how it chafed and fretted, running into some narrow-mouth bay, filling it, swirling round and lapping on the shores, till by and by, flowing and flowing, it filled the bay full. The tide had spent itself. There ran a smoothing ripple all over the surface, and the whole bay was at last at rest. And so the soul, while yet it is being filled, is disturbed by ripples and eddies; but, by and by, when it shall have been filled full of the presence and power of God, it will be satisfied, and will be perfectly at peace and will be full of joy."

Henry Drummond at the funeral of his friend, John Ewing, preacher at Melbourne: "There are two ways in which a workman regards his work—his own or as his Master's. If it is his own, then to leave it in his prime is a catastrophe, if not a cruel and unfathomable wrong. But if it is his Master's, one looks not backward, but before putting by the well-worn tools without a sigh, and expecting elsewhere better work to do."

Rev. C. E. Welch, whose election to the principalship of the Anding High School was announced in our last issue, declines the flattering offer. Prof. J. L. Boyd, a Mississippi College man, has been elected to above place and has accepted.

We find that we were mistaken in our issue of the 7th. when we put Blue Mountain Female College among the schools that planned to open October 4th. This school and Mississippi Heights Academy, both at Blue Mountain, Miss., are to open on Wednesday, October 11th. Their special train and special cars will run Monday night, the 9th., and Tuesday the 10th., as usual. Write either school for full schedules and best routes to Blue Mountain at that time.

PREACHERS AND CHURCHES.

Pastor Yarborough began troubling the baptismal waters soon after returning from his vacation. Last Sunday he baptized a lady into the membership of the First Church who had been a member of another denomination. She came saying that she did not believe anything but immersion to be Scriptural baptism. Receiving this she went on her way rejoicing.

Pastor W. J. Mahoney of Vicksburg supplied for Edgefield Church, Nashville, on Lord's day, September 10.

Rev. S. A. Wilkinson writes in a private letter that his work at Doniphan, Mo., is greatly prosperous in all departments.

Rev. Theodore Whitfield has resigned the pastorate at Jackson, Mo., and accepted the care of the Second Church at Poplar Bluff in the same State.

W. C. Lattimore assisted Donald B. Allen (both Mississippians) in a meeting at Hebron, Texas, in which there was a 50 per cent increase in the membership.

On account of quarantine regulations, after consulting the church, the Executive Board has decided to postpone the meeting of Central Association at Flora until November 9.

Rev. G. W. Gardner, once pastor at Oxford, Miss., and later editor of the South Carolina Baptist at Greenwood, has settled as pastor at Barnwell, S. C.

Rev. E. L. Wesson of Sardis assisted pastor H. L. Johnson in a meeting at Liberty Hill, Panola County, in which there were 14 additions to the church by baptism.

Rev. J. A. Johnson, of Hattiesburg, recently assisted the venerable pastor, Rev. N. L. Clark, now above four-score and ten years, in a meeting at Decatur in which 24 persons confessed Jesus as Lord and Christ in baptism.

Sunday-school Missionary J. E. Byrd: "All churches in Pearl River Association reported Sunday-schools except four. Rev. C. E. Bass preached associational sermon. Rev. Bryan Simmons of Columbia preached one of the best sermons on missions it has ever been my pleasure to hear, Sunday afternoon at the association."

Dr. Hackett says that Rev. H. N. Swain in his sermon at Chickasaw association "on Baptism and Communion" literally pushed everything in the way of argument event and incident, clear out and over the ragged edge, and left the two great ordinances, the Boaz and Jachin of the Christian temple, at the front."

A. H. Clark has just closed two meetings near Miss. and La. line. Eighteen joined the churches for baptism. The Lord was there in power.

MISCELLANEA.

The Tennessee Baptist Convention will hold its next session in Jackson, beginning October 12.

The Texas Baptist Convention will hold its next annual meeting in Dallas, beginning Nov. 9.

Matthew Henry: "When I lack the faith of assurance I live the faith of adherence."

Congregationalists of the United States expended for Foreign Missions during the last twelve months \$905,939.

At the recent opening of The Baptist University for Women, N. C., 247 young ladies were enrolled.

E. B. Cross, D. D., Baptist Missionary in Burma for 63 years, died at Toungoo, August 14 last.

"If your pastor does not preach to suit you it is probably because you do not live to suit your pastor."

One reason why some people have no joy in prayer is that they always try to take with God over the long-distance telephone.

The youngest child of Dr. and Mrs. W. T. Lowrey is critically ill at this writing. Let prayer be made by their friends for its recovery.

Duty is always a step above the pavement of good intentions, yet men plume themselves on good intentions as if they were so many steps upward.—Selected.

William, who bears a striking resemblance in personal appearance and fluency of speech to his famous father, C. H. Spurgeon, has recently been preaching to great crowds in Charlotte, N. C.

The Religious Forum says that President Roosevelt will preside at Inter-Church Conference in New York City, November 15, at which representations of 17,000,000 protestants are expected.

The Theological Department of Baylor University has arranged for the delivery and publication of a series of lectures by Drs. J. B. Gambrell and Geo. W. Truett on special practical themes.

In anticipation of single statehood of the two territories, the Baptist State Conventions of Oklahoma and Indian Territory, will meet together September 26 in the First Church of Oklahoma City.

A Buddhist priest of the Honyoji temple in Kiota who was converted to Christ through Japanese, educated in America, has become an agent of the American Bible Society in Japan.

Since the last Christian Endeavor Convention held at Baltimore in July, there has been an increase of 231 associations, making a total of 67,003 affiliated societies throughout the world.

The essence and test of a genuine revival of religion is not the good feeling that is manifested during the protracted meeting, but the abiding fruits of Christian life and living, character and service.

Social clubs, unguarded parks and recreation grounds, low theaters in some of our cities have become such effective ministers to juvenile depravity that the secular press urges preachers and laymen to a crusade against them.

W. T. Dawson: "You cannot measure age by years. Age is languor, impotence, lack of interest. I suppose the youngest

man of his party, up to the last year of his life, was Mr. Gladstone."

Hon. J. Curtis Bush, Mobile, Ala., has recently given in memory of his parents another \$5,000 to the Foreign Mission Board for the establishment of the North China Theological Training School at Hwanghien.

The Scotch Baptists number only 20,000, but they are hopeful and aggressive. They feel the uplift of the recent World Congress. It has been a revelation to Great Britain that the Baptists surpass the Episcopalians as well as the Presbyterians"—A. T. Robertson in Argus.

Dr. Len G. Broughton asks his friends throughout the United States to send him at Atlanta old clothes, old furniture, old books, cooking utensils etc. for a rummage sale on December 5, his fortieth birthday, the proceeds of which will be devoted to the work in his Tabernacle Infirmary, and of the enlargement and equipment of the dormitory for working girls.

"What does it mean that the Baptists of Georgia are now raising \$250,000 for Shorter College, and want \$150,000 for Mercer, in addition to the recent magnificent gifts to Monroe College and other smaller schools? It means a base of supply for the training of men and women for God's service at home and abroad."—B. D. Gray, in Southern Witness.

Please allow me to announce through the columns of THE BAPTIST that the Lebanon Association will meet according to appointment of last session with the Columbia Street Church, Hattiesburg, on Wednesday Nov. 1st. at 11 a. m. Let all the churches get ready to send delegates.

W. K. RED, Clerk.

Strong River Association.

This body constituted 53 years ago met with the Clear Branch Church, on the 15 inst. The former moderator, Rev. R. Drummond, not being present, the Association was called to order by Rev. Wayne Sutton. The appointee, Rev. C. E. Welch, preached the associational sermon on "The Doctrine of Missions." It was pronounced by all as a timely and strong sermon. It was the senior editor's privilege to hear this sermon, and he has heard few, if any, better on this great subject.

After very bountiful refreshments participated in by the large crowd the Association re-assembled and elected A. L. O'Brian, moderator, Wayne Sutton, clerk, and A. H. Dale, treasurer. The only visitors present were Sunday School Missionary, J. E. Byrd and the senior editor.

A collection was taken for Rev. S. P. Morris of \$41.90 to help in paying his expenses at the Theological Seminary this session; and for the Orphanage, of \$49.35. Letters of dismission granted to Briar Hill, Clear Branch, Hebron, Mountain Creek, Richland, Steen's Creek, and Star churches, to unite with the Rankin County Association. Time and places for next meeting, Magee, on the G. & S. I. R. R., on Tuesday after the third Sunday in Sept. 1906. Rev. B. E. Tutton to preach the introductory sermon, with J. C. Buckley as alternate.

NOTE—It will be appreciated if those who know will write us the time and place of associational meetings not given. So write us of any incorrect dates or places.

Wanted—To sell or rent, my home in Clinton. New house, containing 10 rms, including bath room. Recently equipped with electric lights, and water works. Conveniently located, Terms very reasonable. Apply to
(Mrs.) M. E. SORSB

Watts Building, Birmingham,

Ala.

tribes that have not yet heard the gospel. An Apache chief met Lone Wolf a deacon in a Chris-

Union—Brushy Fork church, near Her-
anville, Copiah County, Thursday Sep-

Lincoln County—Arlington Church 6 miles west Bogue Chitto, Friday Octo-

Lebanon - Columbia Street Church, pl
Attiesburg, Wednesday November 1th. A
pl

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Deaths.

Nannie C. Ford.

By request of her bereaved husband, Elder W. S. Ford, I attempt to write an obituary notice of the one whose name appears at the head of this article.

Sister Annie C. Ford, whose maiden name was Martin, was born in Rankin County, Miss., May 12th, 1854, but removed into Yazoo County with her parents while quite young. She became a member of Hebron Baptist Church, Yazoo County, at about ten years of age, being baptized by J. H. Nelson.

She was married to W. S. Ford, Dec. 15th, 1870. In 1890, with her husband and their four children, removed to Harpersville, Scott county, where she lived the balance of her life, becoming a member of the Baptist Church of that village and raising her children there. On the 20th of August, 1905, her spirit took its flight to the God who gave it. She was 51 years, 8 months and 8 days old. For six years I was Sister Ford's pastor and as she took much delight in having her pastor in her home I came to know her very intimately.

She was as nearly being a model Christian as I have ever known. She was first of all a true Christian, pure and simple, and her every day walk and conversation proved it. She was loved by and loved good people of all names and worshiped with and could see, and endorse the good in people of other denominations, but she was a Baptist to the core. Applying it to her local church she could heartily and truthfully sing: "I love thy Kingdom Lord,"

The house of thine abode;
The church our blessed Redeemer bought
With His own precious blood."

In the popular boarding school of Harpersville many young people have come and gone during the fifteen years

of this good woman's life there and not one of them but what felt the good influence of that life. The people of H have never had a more sympathetic nor helpful neighbor. Her children are all faithful, zealous and leading young Christians.

I feel that I could write a volume of the "good works and almsdeeds" which this modern "Dorcas" did, but the value of your space forbids my saying more along that line. I must however not close without referring to the main work of her noble life,—her faithfulness as a pastor's wife. For twenty-five years her husband has been an active minister of the Word; and Sister Ford for all these years has sought and sacrificed in every way possible to be helpful to him in his arduous but exalted work. I wish I had space to tell of some very touching cases of self-denials she made in order to better fit her husband for this work. I am sure that whatever stars that may deck Bro. Ford's crown for his faithful and effectual labors as a preacher (and they will be many) this faithful helpmeet who precedes him to the climes of glory will receive an equal degree of luster who "staided by the stuff" and thereby enabled him to fight the battles of his Master.

T. J. MOORE.

Prentiss, Miss.

Mrs. Hattie Futch Grundy.

Mrs. Hattie Futch Grundy was born in Raymond Miss., September 15, 1875. Her parents, Mr. and Mrs. J. M. Futch, late of Raymond, Miss., were among the best and most useful citizens and Christians of the State. Miss Hattie, as we always called her, was educated in the Hillman College at Clinton, Miss. While there in school she united with the Clinton Baptist church and was baptized, at eleven years old, in 1886, by Dr. B. D. Gray, now of Atlanta, Ga.

After being educated she came and united with the Raymond Church. Here

she spent the years of her young-ladyhood, and was well known and much loved.

At the age of twenty-five years she was united in marriage to Mr. M. G. Grundy, of Forest, Miss., on February 21, 1899. They moved to Ellisville, Miss., where she united with the Ellisville church, and lived a happy and useful life as a true wife and faithful Christian.

On Sunday evening, July 30, 1905, this dear child of God crowned her Christian life with one of the most hope-inspiring and faith-triumphing deaths that I have ever known. Right up till the last ray of the light of life, went out her mind was in a perfectly normal condition. Her songs of prayer, submission and praise, with her words of earnest exhortation in faith, hope and charity, mixed joy, with the heart-rending grief of her bereaved relatives and friends, who saw her body sink to sleep in the arms of death to await the resurrection of the righteous.

She leaves her husband, a three-year-old daughter, two sisters, three brothers and many other relations and friends—all sadly bereaved, but rejoicing at the triumphal faith of their loved one as she walked through the valley of the shadow of death and feared no evil. Thank God for the light of her faith, hope and love in the hour of death.

CHAS. L. LEWIS.

Raymond, Miss.

Samuel J. Wilson.

Bro. Wilson was born June 26, 1831, in the State of Alabama, and while yet a child was brought by his parents to Neshoba County, Miss., where he grew to manhood. In January 1854 he was married to Miss Caroline Kelly and soon after this union moved to Yazoo Co., near the little town of Anding where he successfully engaged in farming till his death.

Bro. Wilson was one of the best men I ever knew, a man of noble habits, kind disposition, and whose godly life was a living testimony to the truthfulness of the claims of the gospel. He was a gallant confederate soldier, spending four years in his country's service. Went through the awful siege of Vicksburg and was kept a prisoner eleven months in Chicago. He was indeed a Samuel of the old type, meek, and modest, but brave.

He was converted when about 16 years old, and contrary to his natural disposition, he broke forth into a shout of praise; and those who knew him best never, while he lived had any reason to doubt that on that occasion, he was gloriously saved.

He first joined the Presbyterian church but afterward joined the Baptist church and for over 30 years he was one of the truest and best, 20 years of this time serving as deacon.

His pastor always knew where to find him on any moral question. His home was his pastor's home, made radiant and sweet by his kind word of cheer and gentle disposition.

Often in his last sickness he was heard to say he was tired and desired to go home. We have no doubt that now he is sweetly resting in the home which is a full expression of the Infinite Father's love.

He leaves one daughter, Mrs. S. D. Robinson of Anding, and one son, Mr. J. B. Wilson of Yazoo City and an aged widow who has stood faithfully and lovingly by his side for over 50 years.

His pastor,

C. E. WELCH.

Mrs. Kate Pylant Dead.

Sister Pylant died September 12, 1905, age 27 years, 8 months and 13 days. She was the daughter of Bro. O. S. and Sister Jane Purvis. Sister

Married.

At the home of the bride's brother, on August 16, 1905, Mr. R. A. Ferguson, of Learned, Miss., and Miss Almeida Atkinson, of Vicksburg, Miss., were united in marriage by Chas. L. Lewis, of Raymond, Miss.

CHAS. L. LEWIS.

IT WAS NOT A MISTAKE.

An earnest Christian woman recently asked if the statement made by the Corresponding Secretary in a letter to the papers that "our expenditures now run up about \$1,000 a day," was not a mistake. She thought that perhaps there was a typographical error. She said she found it hard to realize that we need a thousand dollars a day. But such is the case. There was no mistake at all.

Her comment was: "Well, we must all be up and doing." That is the truth. We have already lost much time in summer breathing spells, and therefore the Board has gone considerably into debt.

A HELPFUL GIFT AND A NOBLE PURPOSE.

A pastor sends the following most interesting letter: The consecrated donor desires to be unknown:

MY DEAR PASTOR: I enclose herewith my check, payable to Dr. R. J. Willingham, Secretary, for three hundred dollars as per my conversation with you in Kansas City last May. It is but a small part of that which belongs to God, and it is my intention to keep this up as long as I live and am able to do so, paying semi annually three hundred dollars in advance for the support of one missionary in whatever field you may advise. I shall always pray that God may bless the gift. I do not care for anybody to know of my action except you and Dr. Willingham.

Hard-Earned Wages.

An artist, who was employed to retouch a large painting in an old church in Belgium, rendered a bill for \$67.30. The church trustees, however, required an itemized bill, and the following was duly presented, audited and paid:

Correcting the Ten Commandments.....\$ 5 12
Renewing Heaven, adjusting stars.....1 74
Touching up Purgatory and restoring lost souls.....3 06
Brightening up the flames of Hell, putting new tail on the Devil, and doing several odd jobs for the

damned.....7 17
Putting new stone in David's sling; enlarging the head of Goliath.....6 13
Mending the shirt of the Prodigal Son and cleaning his ear.....3 39
Embellishing Pontius Pilate and putting new ribbon on his bonnet.....3 02
Putting new tail on the rooster of St. Peter and mending his comb.....2 20
Repluming and regilding left wing of Guardian Angel.....5 18
Washing the servant of the High Priest and putting carmine on his cheek.....5 02
Taking the spots off the Son of Tobias.....10 30
Putting earrings in Sarah's ears.....5 26
Decorating Noah's Ark and putting head on Shem.....4 31
Total.....\$67 03

500 Bible Studies
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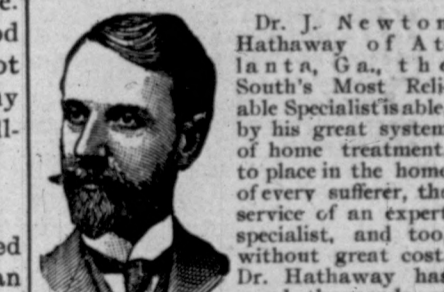
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Perhaps you have been wondering for some time, just what you need to fill that long vacant space in your home, where you have lived for years, or the new home, where every comfort of life is supplied, except one, that one, which adds the greatest degree of happiness, to life and makes HOME more glorious to loved ones, more charming to visitors.

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Kate gave her heart to God and joined the Purvis Baptist Church when she was eleven years old. As she grew in age she also grew in grace and in usefulness in God's service. For several years she has been one of the pillars of the church. At the age of seventeen she was married to Mr. D. W. Pylant who was afterwards converted and who has become one of our strongest workers in the church. Her sympathy for the suffering ever made her a welcome visitor to the homes of the sick. Her home was a home where love reigned supreme. Her house was a house of prayer. She always received her pastor as the Lord's ambassador and her heart was open for the Lord's message in her home as well as at church. As a wife she was affectionate and always respected her husband's wishes. As a mother, her children were the objects of her greatest care. During the long month of suffering she was patient and cheerful. She leaves a husband and five children along with a host of other relatives and friends to mourn their loss. "Her children arise up and call her blessed, her husband also and he praiseth her." "A woman that feareth the Lord she shall be praised." "Give her the fruit of her hands and let her own works praise her in the gates."

God bless his noble wife and all his sorrowing relatives.

TOM TOMLINSON.

J. N. Baskett.

At W. C. Atwoods, July 30, 1905, age 75 years, 3 months, 27 days. Was married in 1852, baptized in 1853, led the music in Bethany Church forty years, gave it up when feebleness compelled him, was a noble Christian and a Baptist of the Norvell Robertson type. Left a weeping wife and five children, three sons and two daughters to mourn their loss. There is a hope of bliss beyond the river in the Christian's home in glory. He was buried at Calvary in the presence of a large and sympathetic audience. God's blessings on his loved ones.

Sympathetically.

J. P. WILLIAMS.

Ott Duckworth.

On Saturday night, July 29, 1906, the spirit of little Ott Duckworth, the two-year old son of brother and Sister Bee Duckworth, took its flight to God who gave it.

Ott was a bright little fellow, the delight and joy in the home and to his many friends. Yes, we all miss him but God knows best and doeth all things well. The God of all wisdom and love comfort father, mother, brothers, and sister. Friends, we shall see him again in yon bright world, where sad partings are unknown, and our peaceful rest will ever be undisturbed.

J. W. STERN.

Resolutions.

Adopted by the Ladies Aid Society of the Baptist Church, in memory of Sister Lettie Dye, died July 20, 1905.

She was an efficient member of her church and Society. She was one of those sweet spirits working always, yet seemingly without effort. For the last few months of her life she was unable to be with us in our meetings regularly, but when she did come, her contributions told that she had not forgotten to lay by in store as the Lord had prospered her. We miss her but she has gone to a glorious reward, and we dare not murmur. She leaves husband and children and grand-children to mourn their loss. All these are not saved, though she prayed incessantly for them asking her sisters to join same. The Lord will provide. Now, Be it

Resolved, That, whereas we have lost a good and zealous member of our society, we deeply deplore our loss and rejoice in her gain.

Resolved, further, that we extend our sympathy to the bereaved family, praying the blessings of our Father upon them and that these resolutions be published in Gloster Record, and also in THE BAPTIST.

LADIES AID SOCIETY.

Rev. Jesse M. Pearson.

At his home at Ludlow, Scott Co., Miss., Rev. J. M. Pearson departed this life August 24th at the age of 84 years, 5 months and 1 day. Born in Georgia, he moved to Alabama while a boy, and then to Scott County, Miss., in 1857. He was tax assessor of this County

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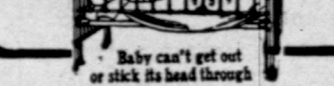
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thorized a rate of one fare plus 25 cents
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